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THE THINGS THAT ABIDE.

PROFESSOR WILLISTON WALKER.

PERHAPS the most impressive fact that presents itself to the student of Church History on his first acquaintance with the vast field with which that study has to do, is the immensely varied and often apparently contradictory forms which Christian thought and life have assumed. To be transported in fancy, for example, to the early part of the second century, is to come into a realm where Christian expectation anticipated the speedy coming of Christ and the end of the existing world. Christian thought largely busied itself with the fullfilment of Old Testament prophecy and the miraculous signs by which it was believed the proclamation of the new message had been accompanied. A small close-knit, separated, association, a would-be communion of saints, making much out of mutual assistance in material affairs, stood sharply defined from the great world empire, the speedy dissolution of which is clearly anticipated.

Turning now to the fifth century, we behold a very different scene. The church has conquered the empire. All its inhabitants are theoretically its members. It has become a great agency for salvation with an elaborate hierarchy, a clergy sharply distinguished from the laity, and a splendid ritual, the central features of which are sacraments almost magical in their efficacy. It reverences saints, venerates relics, and has replaced the ancient polytheism with the adoration of a new Christian nobility. It finds its highest religious type in the hermit and the cenobite. It spends its thought upon heated and hair-splitting discussions of the mysterious relations of the human and divine in the person of Christ.

A few centuries pass and Christian activity sees its chief goal in attempts to rescue the land hallowed by the Savior's earthly presence from its Mohammedan conquerors. Europe pours forth its thousands to suffer and to die in the struggle ; and thousands more who cannot personally join in the long marches or the feats of arms by which alone the warlike success can be achieved, give gladly of their means that others may be their representatives in what seems to them so divine an enterprise. The head of the western church, the Pope, is successfully asserting his claim to be the superior of all earthly princes. A fresh outburst of monastic enthusiasm sees the ideal of the Christian life in voluntary poverty ; and preaching has for its main themes the transitoriness of the world, the blessedness of heaven, and the appalling reality of those future torments which it deems the justly appointed fate of the majority of mankind.

Again the scene changes to the Reformation, and we see a titanic struggle centering about the question of the way of salvation, and resulting in the destruction of the authority of the ancient hierarchy over half of Europe. The conception of the Christian life is profoundly altered wherever the newer views prevail and the Bible is regarded as an absolutely authoritative and complete revelation from God, attested by miracles at its first promulgation and bearing conclusive evidence of its divine authorship on its every page.

When we come to our own time, what different emphases from all these which have just been cited greet us. The Scriptures are subjected to examination as never before. The social aspects of Christianity and its value as a message for the regeneration of society, constitute a large part of present preaching. The significance of the future world has largely given place to the application of the truths of the Gospel to the needs of living men in present social relationships.

In the face of such multiform variety as has been thus indicated, are there any really vital and fundamental bonds of unity that knit our age, for instance, with those who lived in the second century but seem to us so far away, or shared in the Crusades, or struggled in the Reformation? Could we of the twentieth century really understand a Christian of the time of St. Francis if we could meet him face to face? The affirmative

answer is to be found in the great, fundamental, simple facts of Christian experience—facts which have remained unaltered through all changes of apprehension of less significant aspects of Christian truth, and which unite all ages of the church into a living unity.

Such a fundamental characteristic, distinctive not merely of Christianity but of all religious life everywhere, is the sense of human sinfulness and its accompanying consciousness of the need of salvation. Underneath all the varieties in which Christianity has manifested itself has been the profound conviction of the human heart that it was not right with God, and that it stands in utmost need of a redemption beyond its own unaided power to attain. The Christian of the second century looking for the immediate dawn of a new world; the hermit of the time of the collapsing Roman Empire; the crusader seeking with sword and lance the Holy Sepulchre; the reformer pondering the mysteries of predestination, election and reprobation, were all one in this, and one with us in our own Christian experience, that they felt the burden of sinfulness and the need of a regeneration which nothing less than divine power could accomplish.

They have been alike, moreover, in loyal allegiance to their common Lord. The apostle Paul in describing as Christians in the early days in which he wrote "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," expresses a trait inseparable from Christianity always. The martyr of the second century; the monk of the fifth; the crusader eager to "see the place where the Lord lay"; the reformer claiming for a believer true access to the Master without priestly intervention; the preacher seeking to apply the principles of the New Testament to modern industrial conditions, are all at one in their allegiance to Him who is the head of the church.

From this loyalty to their common Lord has come the desire of all Christian ages to imitate Him, which is equally characteristic of the Christian life whether of the second or of the twentieth century. The conception entertained of the nature of that imitation differs widely from age to age, largely by reason of varied degrees of intellectual apprehension of that wherein effective imitation consists. Early monasticism, for instance, would see in voluntary poverty and celibacy an imitation of our Lord's

life of humiliation ; to the crusader it seemed drawing near to Him to follow His foot-steps in the land once made sacred by His presence ; to a Waldo of Lyons or a St. Francis the commands to the seventy appeared not merely injunctions binding on those who would live the real religious life, but as involving essentially an imitation of the Master whose directions they were. We have learned that effective imitation is not of dress or outward circumstance or social condition, but of the spirit only ; yet our clearer conception will surely not cause us to deny our fundamental unity with those whose apprehension as to the method of imitation differed indeed from ours, but who are joined with us in a common desire that the same mind should be in us which was also in Christ Jesus. With all this multiformity of manifestation the Christian church finds its unity, now and always, in its Lord. Its ages are joined in one in their common sense of His headship, in their consciousness of the need of His transforming power, and in their desire to be molded into likeness to Him.

No less characteristic of all these varying epochs is the consciousness of the divine demand for righteousness. Men have sought to satisfy that insistent claim in most various ways. They have looked to sacramental grace, to good works, to an imputation of another's righteousness conditioned on faith, or transferred from a treasury of merits by indulgences. But, whatever the method of its satisfaction, the claim is one that can never be ignored. That a righteous God demands righteousness in men, and in the relations of men one with another, is the testimony of all the Christian centuries.

If these facts are clearly apprehended they cannot but profoundly influence our preaching. Each age has its peculiar problems, its individual questions of theology, of criticism, or of the varied aspects of Christian life and conduct, which attract its special interest and which seem to it of exceeding importance. We must meet the needs of our own times. We cannot separate ourselves from the peculiar questions, or the habits of thought of the generation of which we are a part. Our work is to interpret Christian truth to living men for their guidance into Christlikeness. But, looking back on other epochs, we see clearly how unessential much that they have emphasized has been. The

men of a century or two hence will doubtless view not a little of that regarding which we now contend, and which seems to us so new and so necessary, as belonging to the temporary and non-essential aspects of Christianity. We cannot on that account ignore or slight it, for we have to do with the problems of the age in which we live, if we are to serve that age successfully. But let us not be led into any exclusive or disproportionate devotion to the peculiar questions of the hour. Our preaching should have, as its main characteristic, and most extensive content, the presentation of those great, general, basal aspects of Christianity, a few of which have been mentioned, which underlie its manifestation in all ages. The effectiveness of the pulpit will be found to be largely in the proportion in which it links its teaching with the inculcation and enforcement of the relatively few and simple truths of faith and experience which constitute the bond that unites the various ages of the history of the Christian church.

THE PLACE OF PRAYER IN THE EXTENSION OF THE KINGDOM.

CHARLES E. HITCHCOCK, 1880.

WE celebrated last year the centennial of the Haystack Prayer-meeting, out of which grew our American Board. Those young men were praying for foreign missions. Their spirit descended upon our fathers, and how earnestly and with what faith they prayed for the same cause, beseeching God to open the doors, or to crown the labors of the missionaries with an abundant harvest.

Nowadays it is different. There is less prayer for missions, as there is less praying of any sort. The concert of prayer for missions is largely a thing of the past. The weekly prayer-meeting is the most slimly attended of all the church services. Perhaps the change is due in part to those ideas of God's relation to this universe of law which comes to us from scientific studies.

Doubtless it is largely due to the increased emphasis put on Christian activity, an emphasis which is felt in all departments of church life. Men pray less, but they certainly do more. They feel that the work has been entrusted to them, and that the times are ripe. The doors are all open, and in many lands the fields are white with the harvest.

Doubtless there are some ideas of prayer, more or less prevalent, which need to be set aside. Surely prayer is not for the purpose of informing God concerning our wants, or of the needs of the mission fields. He knows them already. It must be that God the source of all knowledge, God who is everywhere present, is acquainted with those needs. Did not the Master himself say, "Your Father knoweth what things ye have need of before ye ask him— ?" God does not need to be told.

Neither is prayer for the purpose of persuading God. He is ever ready and willing. Christ taught that God is more ready to give good things than earthly parents are to give to their children. A good deal of intercessory prayer is based on the idea that somehow God is not ready or not willing. But surely we sinners, forgiven sinners we hope, but still sinners, are not more anxious for the salvation of men than the loving Father in heaven, who sent his Son to die for them. Must we wrestle in prayer with him for the salvation of a friend? That would mean that God were less loving than we and less of God than Christ taught. Or do we somehow in our zeal for the kingdom get ahead of God, that we must needs stir him up to his duties as we would do a lagging friend? No, God needs no persuasion. Not only is he ready, he is already at work. He has anticipated us by many ages. "My Father worketh hitherto and I work," said Christ. He has always been at work, ever and everywhere doing all that he can for the salvation of men. God needs no urging.

And yet, though God needs neither to be told nor to be urged, there is still a place for prayer in the extension of the kingdom. We find that place when we think of prayer as communion with God. It narrows prayer to think of it as simply asking. It *is* asking, but it is much more than that. It includes confession, thanksgiving, praise. It may be just thoughtfulness before God. Prayer is talking to God, it is communion with

him. Prayer, so to speak, establishes the connection between God and man. That connection is always open on the divine side : the prayer is not for God's sake. But the connection is often closed on the human side. God is always near us, but we, alas, are not always near him. But when a man prays earnestly, thoughtfully, in faith, then he draws near, he comes into touch with God. The door of his heart is open and the Spirit enters in.

Herein we see the place of prayer in the extension of the kingdom. It is necessary to ennoble men to do their part of the work. The present age is right in insisting upon human activity in this matter. God has given us a work to do and he wishes us to do it, not to spend our time asking him to do it for us. But He does not ask us to do it alone. It is his work and he has been engaged at it through all the ages. He invites us to work with him that he may work through us. But if a man is to become a worker with God, he must first come into touch with God, and that he can through prayer. He who prays comes into touch with God. He opens the door and God enters in.

And the Spirit of God entering into his heart and life, he is fitted to carry on his share of the work. He prays thoughtfully, habitually, and the thought of the kingdom enlarges in his mind. The teaching of Christ respecting it becomes clearer and more forcible. He feels more the worth of a place in it. More and more he feels that it sums up, includes, all worth, all beauty, all good. He becomes possessed of a greater zeal that all men should become possessors of it. His desire reaches out to all ages, all classes, all races, all nations. The sense of brotherhood in the divine ideal grows upon him and with the sense the active practical, sympathy enlarges also. He perceives more and more clearly the methods that are appropriate for bringing in the kingdom, and thus in various ways is the Christian prepared by prayer for his work in advancing the kingdom.

We have a striking illustration of this office of prayer in one of the Gospel incidents. We are told [Matt. 9, 36ff.] how the Master, moved with compassion for the multitude said to his disciples, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Then we are told [Matt.

10, 1-8] how he began to send those same disciples out to preach and to heal. They were to become the answer to their own prayers. Why did he first bid them to pray for laborers, if not that they themselves might be prepared to go?

Some may think that regarding prayer in this way as the preparation of him who prays, makes its influence wholly a reflex action, a process in the mind of him who prays? Doubtless it is such a process and some may rest satisfied with that explanation. But he, who for other reasons believes in God as a reality distinct from himself, will not find it difficult to believe that in the process is the Divine Spirit. Howsoever much alone a man may be, prayer is never a solitary act. There are two present, the praying Christian and God, or rather God and the Christian.

Some one may ask whether this office of prayer in the extension of the kingdom is its only office. Does it do no more than prepare those who pray to do their share in the work of advancing the kingdom? How about its influence outside the kingdom? How about prayer for unconverted friends, and for the unsaved in foreign lands?

In reply it might be said that there is no need of prayer in these respects. Such prayer implies that God is not now working to save, whereas we have seen that God is always doing all that He can to save men, whether individuals or races. What is lacking is the coöperation of the human agents.

Or it might be said that perhaps our prayers do have some effect in converting others, independently of our efforts. We know that in common things our presence is not essential for the working of our influence. And it may be that man being a spirit as well as God, in and through the Divine Spirit, the man's desires expressed in prayer become a part of the influence working for the conversion of those at a long distance from us. There may be thus a sort of spiritual telepathy.

But if this seems too vague and visionary, we may still pray for others without any clear idea of how such prayers become effective in their lives. Nay it is well for us thus to pray. For what is prayer but communion with God, and we must needs talk with him concerning all things which are of interest to us. And if we be under the control of the Christian spirit, the spirit

of love, we shall be expressing it not only in our efforts to aid others, but also in our feelings uttered before God.

Besides this, we refer to the Great Authority, to Him who was ever earnest in prayer and who yet labored to the death, who set aside the thought of prayer as either informing God or persuading him, and who yet bade his disciples pray simply and unselfishly, "Thy kingdom come."

DEBATING AND ITS ADVANTAGES.

REV. JASON NOBLE PIERCE, '06.

(A paper read before the Leonard Bacon Club.)

ONE of the advantages of Yale Divinity School, sometimes overlooked by the outsider, lies in our relationship to the University which gives us wide entrance not alone into class rooms but into every phase of University activity as well. Divinity men have represented Yale on 'varsity football, baseball and track teams, and have benefitted both the University and themselves as they toughened their muscles, widened their friendships and won respect and renown.

But in debates more than in any other form of intercollegiate activity we have had men "on the team," and the efforts made to shine in the forum were probably allied more closely to our professional training.

There is a championship contest every year between the academic, scientific, law and theological students, known as the "Inter-department" debates. Be it said to our shame, we have never yet won the championship. Time and again has our team, composed of men who are professionally supposed to be gifted with tongues and able to pursuade, bitten the dust of defeat before the academic team of future manufacturers and merchants.

In the field of intercollegiate debates we have done better.

Our foes there have been Princeton and Harvard. Yale has had 19 debates with Harvard. No decision was given in the first two, and of the remaining 17—let me whisper—Harvard has won 13 and Yale but 4. The Seminary was represented in 3 of the 4 that were won. With Princeton, Yale has had 13 debates. At the first one no decision was given, but of the other 12 Yale has won 8, and the Seminary had men in 4 of the 8 won. And notice this! In the last six years Harvard has won 5 out of 6 from Yale, Princeton has won 5 out of 6 from Harvard, and Yale has won 5 out of 6 from Princeton. Who, then, is champion?

As to the advantages of debating, especially to the minister, much might be said. If it is permissible to quote authority I should like to introduce an extract from a letter by President W. H. P. Faunce of Brown, who writes:

"I can say that training in debates is of peculiar advantage to the Christian minister, since the chief failings of the ministry to-day, both in speech and in action, come from failure to put one's self in the other man's place, to take the other man's point of view, and answer his difficulties and objections. The training of the ministry has been too largely training in declamation or oratory, in which the audience has no chance to 'answer back.' Skill in debate will mean fair-mindedness, appreciation of the other side, and power to meet the objector on his own level."

Dr. Robert Stuart MacArthur of Calvary Baptist Church, New York, is both a keen observer of and frequent judge at important debates. He believes that debating tends to cultivate a man's knowledge, sequence of thought, clarity in expression, self-control, and courtesy of language. In a suggestive letter he says:

"The value of ability in debate was fully shown in the recent creedal discussions in the General Assembly of the Presbyterian Church. The men who could preserve their temper, wisely present their arguments without impugning the motives of their antagonists became the masters on the floor. They were puissant in proportion as they possessed these characteristics, conjoined with a full knowledge of their subject. In a meeting of the New York Presbytery I saw Dr. Briggs rob himself completely of power because of his depreciation of the knowledge of Dr. Shedd regarding the Westminster Confession. The Metho-

dist ministers are the greatest debaters we have in any church in America. Their annual conferences demand and develop remarkable forensic ability."

One of the best testimonials as to the value of debating is found in the successful careers of the men who have represented Yale on the team. Is it not a most suggestive coincidence that, excepting the writer, every one of these men has been singularly fortunate in his ministry? Let me introduce the men who, while in the Seminary, represented Yale in intercollegiate debates.

Our debater against Princeton in '95 is now the Rev. H. Frank Rall, Ph.D., head of the pastoral staff of the large First Methodist Episcopal Church in Baltimore, Md. Here is what he says about debating: "The interest of the student is first in his thought and secondly in its expression. There is a third and paramount interest for the true preacher, namely, the end that this thought shall subserve. It is the sermon not as a work of art but as a tool. It is his business to convict, to win. No one can mistake this quality in a master preacher like Phillips Brooks. For such speaking the practice of debating is of highest value. It trains in direct, forceful, convincing speech. I count my training in debate as giving me help as valuable as any single element in my preparation. Especially do I consider helpful the plan of extemporaneous debate on familiar themes not announced till the hour of meeting."

In our victory over Princeton the next year the Seminary was represented by Austin Rice, now pastor of the First Congregational Church, Walla Walla, Washington. His abilities brought him nine years ago to this church which is attended by nearly all the faculty and students of Whitman College. Because of his debating experience he was made coach of the college team at Whitman, and in 13 intercollegiate contests they have scored 11 victories. All this has been the door of opportunity. We have in our Seminary to-day a student won for the Father and the Father's ministry because at Whitman he was interested in debating—and in the coach.

In '97 Yale achieved one of her victories over Harvard, and that brings pleasant memories to Charles S. Macfarland, Ph.D., the efficient pastor of the large Congregational Church in South

Norwalk, Conn. Let him speak for himself: "The experience which I had in debating, while at Yale, I count as no small factor in my education for the ministry. My natural bent was toward theology, distinctively, but I was led out into a broader study of economic questions. The searching criticism, the necessity for a thorough investigation of a particular subject, the training of the faculties for marshalling material in such an order as to bring about conviction, the endeavor to persuade my hearers into my way of thinking, all had a great homiletic value. Altogether I consider that experience as one of my most important courses while in the University."

The next year Yale again won from Harvard. This time the honors fell to Herbert A. Jump, and honors are continuing to fall his way. He is pastor of one of the most thriving churches in Maine, a popular preacher on the staff at Bowdoin College and at Amherst College, and is now entering the literary field with much success.

Although Harvard won in 1900, yet Ferdinand Q. Blanchard still advocates the forensic art. "Debating helped me: (1) By the emphasis it puts on saying what one has to say in a brief, direct way; (2) By the necessity it enforces of ordering your thought so as to avoid beginning anywhere and ending nowhere, —the fault of much sermonizing; (3) By its emphasis on endeavoring to secure a decision; (4) And by what I can simply call its general training. Although the team I was on lost, yet I regard the experience as one of the most valuable parts of my Seminary training. The call to gather all his powers together and to use them is just what a man needs. The power to amuse people is not particularly dependent upon the processes of the mind used in debating, but the power to convince and really satisfy does demand just those qualities debating should cultivate." After an exceptionally successful pastorate in Southington, Conn., Mr. Blanchard was called to the large Congregational Church at East Orange, N. J., where he is doing splendid work.

In 1900 against Princeton, and later against Harvard, we were represented by the present pastor of the leading Congregational Church in Greenfield, Mass., Rev. Charles W. Merriam. His is a successful ministry widened by numerous calls to speak

beyond the borders of his parish. For two years he has been on the staff of preachers at Amherst College and has shown his ability to appeal to young men.

From Long Beach, California, to Princeton, N. J., is a long leap, but Rev. Josiah Sibley of the former place recalls full well the night in 1901 when he invaded Princeton with two other sons of Eli and bore off in triumph the Tiger's scalp. It was a notable debate in that it tied the score of victories and was the first link of the unbroken chain that Yale since then has welded year by year.

I do not need to introduce our later representatives for they belong to the present generation of students. Rev. Marion L. Burton who was on our last winning team against Harvard, was a high stand man in studies and at the same time a successful pastor in Brookfield, and has been appointed to carry on the courses laid down by our beloved Prof. Stevens.

And my own colleague against Harvard, the lamented Henry D. Smith, was in many respects the most brilliant man it has been my privilege to know.

Of course it is not to be thought that debaters are the only men blessed with success. But while other men succeed and other men fail, our representatives in debate have, in after life, invariably won considerable success. They attribute this in part to the qualities debating tends to cultivate, and they one and all most heartily commend this form of training.

It was my own good fortune to represent Yale twice against Harvard and twice against Princeton, and not for a great deal would the experience have been missed. It has been a veritable King's Highway in the richness of its advantages. May I briefly outline four ways in which debating appeals to me as being most beneficial to us in training for our profession?

In the first place, it tends to develop a habit and a method of research. A great question is to be studied, and men are in competition to get at the facts. Newspapers, magazines and books furnish the most information, and that man has the best chance of success who knows best where to go and what to do to collect his material. Research is an art, and a most helpful one.

Secondly, it is excellent training in public speaking. It

cultivates the art of extempore speaking, for though phrases, paragraphs, and even entire speeches be memorized, yet the tendency in debating is toward that preparation in which one masters the thought, the art of expressing it in different ways, the ability to make it conform in strong opposition to an opponent's speech, and a readiness to handle the unexpected points that arise in nearly every debate. Here at Yale a very efficient instructor is engaged to train the men, individually, who qualify in the final competition for the team, and this constitutes a very apparent advantage for the debater.

Is not self-consciousness one of the greatest obstacles for a speaker to overcome? Debating helps to overcome self-consciousness in three ways; by emphasizing the argument above its delivery; by its process of strong competition through preliminary stages for a place on the team and against our final rivals; and by the experience of debating before a great audience of a thousand at Alexander Hall, Princeton, or three thousand in Woolsey Hall. This last was a privilege less known until the last four years of debating popularity.

A third advantage is that which arises from the fact that very often one has to argue the "wrong" side, the side which at first does not appeal to one. Does this not cultivate that "appreciation of the other side" which President Faunce urges? Does it not broaden one's sympathies? Does it not develop an insight into what seemed the strange attitude of others? You should try it! Your own convictions would sometimes be changed.

The last thing in a debate is the judges' decision. It is good training to learn the art of winning or losing gracefully, for we have to do both in after life. It is not so much wrath provoking as thought provoking when judges and audience disagree and debaters realize something was lacking on their own part.

It is splendid discipline to accept the decision of others as to whether one succeeds or fails, for in debating the decision is a matter of judgment, and it is as easy for debaters as for ministers to feel they really did their part, and the fault, if there was any, rested with others.

Long live the friendships made in debates with coaches and colleagues and foes! And long live her whom we love the more because for her we toiled, our Mother Yale!

RELIGIOUS EDUCATIONAL FEDERATION.

IN January of this year there was formed in New Haven an organization for the promotion of religious education. It grew out of an address given by Professor Charles F. Kent before the New Haven Pastor's Union last spring. Discussions of the paper lead to the appointment of a committee and the securing of Mr. George D. Castor as director of the work. In December a series of rallies was held in different parts of the city, at which the aims of the movement were presented by Mr. Castor and others. The Pastor's Union coöperated with the Federation of Churches and Christian Workers in holding a general public meeting January 14, at which a constitution was adopted and plans perfected. Thus not only the pastors but prominent laymen of New Haven are enlisted in the work. This constitution of the new Religious Educational Federation, defines the object of the organization to be "to stimulate a greater interest in Biblical knowledge on the part of all classes in the community, especially the youth, and to secure greater efficiency among our churches in the work of religious education." The membership is of two kinds, supporting members who pay $10 or more annually, and "voting representatives of such churches, Sunday schools and other organizations as shall pay an annual fee of $5 or more." No organization is to have more than five voting representatives and all supporting members are also voting members. There is a governing board of fifteen, five of whom are elected each year for three years. The present officers of the governing board are: President, Prof. E. H. Sneath; Vice-President, Rev. J. deW. Perry; Treasurer, Mr. Wells Campbell; Secretary, Rev. George D. Castor, *ex officio* as Director.

The work already started consists of five weekly classes for Sunday School teachers. These are held in different churches and include both International and Bible Union lessons. Mr. Castor has been ably assisted in these by Messrs. D. W. Kurtz, G. C. Lambert and H. H. Lindeman of the Divinity School. The average attendance for the five classes has been from 70 to 90. The Federation also secured President King of Oberlin to give a

public lecture on "The Place of the Bible in the Religious Life," March 6. Other addresses have not been arranged owing to the excellent series of seven lectures under the auspices of the Sunday School Union, at Davenport Church.

The plans for work next year include the continuing of the classes for teachers, the instituting of a class in teacher training, the holding of a series of public lectures by men of prominence in the field of religious education and the starting of a model Sunday School. The details of these plans are not yet perfected, but the success of the work so far, gives assurance of a very prosperous year to come. The Federation will, however, lose its Director, as Mr. Castor has accepted the Professorship of New Testament Interpretation at the University of California.

NOTICES OF RECENT BOOKS.

Walking Circumspectly and Other Sermons. By Rev. G. A. Beaumont, M. A.

Recent sermons from the Anglican pulpit are interesting as revealing a fresh touch of life. The volume before us deals with practical realities. "To discover under the ancient forms the essential principles of the church's life—continuity, unity, personality—and then to trace out these in their secular action is according to our author, "the test, the Holy Spirit sets enlightened faith." Of such "enlightened faith" the discourses bear evidence. It is their aim to correlate the essential verities of the Christian faith with such facts and tendencies in current life as a clergyman is in a position to observe." "In sympathy with the thought and feeling of the time," the preacher's attitude with respect to the church is therefore somewhat critical. "A too serious devotion to the letter at the expense of the spirit of faith" is its serious defect. It has regarded "the phenomena of the spiritual life as unessential survivals." The tone of the discourses is devout and they are permeated by healthy feeling and good sense. Balance between piety and practical wisdom is

inculcated, and what the preacher advocates he exemplifies. We are becoming accustomed to sentiments like the following from Anglican preachers of all schools: "Remember," says the preacher, "in these days of new learning and new tests, no religion can live on authority and tradition or on anything else but personal conviction." The discourses are greatly in advance of ordinary Anglican sermons in their method of handling their material. The first topic elucidates the passage that constitutes the text. The second discusses the main thought furnished directly or indirectly by it, and the last applies the truth discussed. This is the prevailing method. Anglican dignity and stateliness give place here to a spicy, colloquial and altogether straight forward style of speech. The sermon on Zaccheus illustrates this unconventional style, and still more copiously the sermon on the rich young man with "Great Possessions." This young man is "a real good fellow." He came to Christ "with the words almost tumbling out of his mouth." He was "no poser," had "good stuff in him." At last "he stumbles out of sight." They are very readable sermons.

The Eye for Spiritual Things and Other Sermons. By Prof. Henry Melvill Gwatkin, M. A., Cambridge.

These sermons also have a modern note. Their value is not in wealth of thought, or in orderly method, or in striking literary style. They are short, without movement, climax or rhetorical effectiveness. They are essays, not addresses, in regulation Anglican style, and there is but little that to an American audience would be attractive. But they are wholesome words. They have a cheerful tone and echo the Gospel note. They are the utterance of a man apparently, who is in general sympathy with Broad Church Anglicanism, although there is nothing specific that suggests his ecclesiastical affiliations. Religion is rational and Christ does not fail to furnish adequate reasons for accepting his claims. The divine is akin to the human, and not, as the Latin church has taught, unlike the human. The state is as really sacred as the church. Evolution is "a guiding idea of the 19th century, interpreting first, science, then history and theology." Christ unsettles faith only to give us a larger faith. Thus it is his mission to remove the lesser good and to fulfill the higher.

Not the first sermon alone but others as well lay accent upon the need of the culture of spiritual insight and upon a spiritual temper of mind as conditions of knowing God or of doing his will. There is a tone of seriousness of reality and of hopefulness in this, as in other best Anglican homiletic products that is attractive.

The Country Town. A Study of Rural Evolution. By Wilbert L. Anderson.

This thorough piece of work is the product of one of our graduates of the class of '82. It discusses its problem in a scientific manner and is perhaps the most illuminating treatise on the subject extant. No minister can afford to be without it. It will be of especial value to the young country pastor. The subtitle suggests the point of view from which the subject is contemplated. We find the modern country town subject to processes of change and reconstruction in accordance with evolutionary laws. The changes and the agencies that are active in them are set forth in a very interesting manner, and their effects upon the moral and religious character of the rural population are duly estimated. The influence of environment, the pedagogic agency of nature, the activity of personal forces, the presence of the new factors in country life that have emerged under the pressure of the outside world upon it, are attractive features of the discussion. The last division of the volume finds in the rapidly developing federal principle and in the influence of the church as a social centre much significance for the future of the rural community. The author's love of the old country town is apparent, and this with his hopefulness with respect to its future is a persuasive influence in his discussion. His grip of this subject is broad and firm, and his application to it of the principles of sociological science is highly intelligent. One who is not familiar with the technical terminology of social science might perhaps wish that in the interest of perspicuity this terminology might be translated into a more popular type of diction. But the suggestion does not call in question the clearness of the author's thinking.

The Work of Preaching. By Arthur S. Hoyt, D. D., Professor of Homiletics and Sociology in Auburn Theological Seminary.

This is a highly attractive and thoroughly readable book. As a text book on Homiletics it is neither over elaborate nor superficial. Among its points of value are its compendiousness or economy of material, its power of condensed statement, its attractive illustrative presentation, its abundant citation of authorities, especially its evident familiarity with the Lyman Beecher lectures, its clear analysis of contents, its genuine appreciation of what is best in different types of preachers, its respect for and sympathy with the preacher's work, the high estimate in which this work is held and the general adaptation of the book to the needs for our own day.

How to Speak in Public. By Greenville Kleiser.

Prof. Kleiser will be pleasantly remembered as a former teacher of Expression in the Divinity school. His friends are glad to come once more into touch with him in so agreeable a manner. The value of the book is in its distinctively practical character. It begins with the mechanics of vocal expression and of pantomime, and by excellent illustrative exercises leads the student to train himself in his art. It then takes up the mental aspects of the subject and by corresponding illustrative examples leads the student in the work of interpretation. It thereupon brings him into relation with his audience and discusses the physical, mental, and ethical conditions of success in public speech and thus guides him in the analysis, and in the general preparation and final delivery of his speech. The book completes itself in copious and judicious selections from masters in the art of public speech, who represent various types. It is an altogether judicious and practically available treatise and will be found of value to the theological student, or to preachers, for private, personal elocutionary work.

L. O. BRASTOW.

The Bible as English Literature. By J. H. Gardiner. Scribners. 1906.

The writer of this book is a professor of English Literature in Harvard. He is well informed as to the modern view of the Bible, and makes use of critical views as to the composition and historical development of the Old Testament literature so far as

these throw light on the purely literary character of the book; but he makes it clear that from the point of view of literature the unity of the Bible is of greater significance than the diversity of its various parts. The literary character of the Bible is vitally connected with the character of the Hebrew language, which is without abstract terms, and of the Israelitish mind, which was without interest in abstract reasoning. The language, being concrete and pictorial, was adapted to express emotion, and this power was enhanced by the strong rhythm, the musical sound, which the deep religious emotions of these people themselves produced. For all men it is intuition and feeling, not reasoning, that reaches the deeper and more permanent truths of life; and in the Old Testament literature, as in no other, such truths are bodied forth in a language adapted to move and to satisfy men of all times and tongues. The book before us contains interesting and suggesttve analyses of the distinctive qualities of this literature, in the narrative, poetry, wisdom and prophecy of the Old Testament, and in the Gospels and Epistles. Most interesting also is the study of the literary quality of the Authorized Version, and the reasons for its primary and unique place in English literature. The concreteness and simplicity of the English language in the sixteenth century, and the intensity of religious faith and feeling out of which the versions of the Reformation period sprang, created conditions not unlike those that gave the original books their power.

The book is admirably adapted to bring back to the minister's attention qualities of the Bible for which through critical study he may partly have lost the sense.

F. C. PORTER.

It is a notable year for systematic theology when two such substantial treatises upon that subject appear as Professor Wm. Adams Brown's *Christian Theology in Outline* (Scribner's, 1906) and Professor C. A. Beckwith's *The Realities of Christian Theology*. Houghton, Mifflin & Co., 1906. $2.00 net, postage .15.

Professor Brown says of his work: "It is primarily as an essay in theological method that I should wish the book to be judged" (p. ix). From this point of view he has made an important contribution to theology. His method, generally stated,

is empirical and pragmatic. With Ritschl he holds that "the doctrines of religion are judgments of value" (p. 22). The standard of value he finds in our ethical consciousness, as it is developed through faith in Christ. More specifically defined, the method employed is "Christological." "It is the method which aims at God through Jesus, and uses the knowledge so gained as the final principle for the interpretation of life" (p. 77). One of the most important sections of the book is that on the person of Christ. "His uniqueness is found in his moral character and in the transforming influence, which he has exerted on the spirits of men" (p. 345). The directly practical motive governing the author's work is not so much the presentation of the permanent elements in the Christian message "in a form to appeal to those who have broken with the past" as the interpretation of old terms for the sake of those at home in the church, who are yet perplexed and disturbed by changes in theology (p. viii). This motive appears throughout the work. A marked example is in the discussion of the Trinity. The immanent Trinity is rejected, but the term is employed to denote a threefold character in our thoughts and experience of God. The author's treatment of atonement is entirely ethical. The section on the nature of the Christian life is stimulating. The treatment given to the idea of the Holy Spirit is extraordinarily brief. The whole book is distinguished by comprehensiveness, historical thoroughness, and great clearness of style.

Professor Beckwith's attractive volume has the form of a popular treatise; nevertheless it is by no means easy reading. The method is in general similar to that of the preceding work, but without the specific emphasis on judgments of value. It is described as the scientific, inductive method. The source of all theology is found in the Christian consciousness, and the central truth for that consciousness appears to be "the perfect moral Sonship of Jesus to the Father, in which is involved the universal sonship and brotherhood of man" (p. 25). A fresh and suggestive feature of the book is the grouping of the incarnation, the atonement, conversion, the doctrine of the Holy Spirit, and many other topics under two conceptions, "The Identification of Christ with Men" and "The Identification of Men with Christ." The special contribution of the book as another reviewer has pointed

out, probably lies in the explanation of Christ's work as being accomplished through his complete identification of himself with men. In general the treatment of Christ's person and work is vigorously ethical, as in the case of Professor Brown's book. Much space is given to material drawn from psychology and idealistic philosophy. The treatment of the Christian life is very full. The doctrine of the Trinity is placed at the end as "the final explanation of the contents of faith." The book is enriched by a fine literary use of Scripture, and by passages of quiet but strong religious feeling.

EUGENE W. LYMAN, Bangor Seminary.

The Fourth Gospel, Its Purpose and Theology. By Ernest F. Scott, M. A., T. E. T. Clark, Edinburgh, 1906.

Mr. Scott has written an excellent book in an admirable spirit on a most timely subject. He frankly states his conviction that the critical school are right in denying any tangible relation between the Fourth Gospel and the Son of Zebedee, and having done so, drops the question of authenticity out of sight. He is convinced that until new evidence appears the advocates of the tradition are not likely to be affected by the arguments of their opponents, and that meantime there are far more important results to be reaped from the controversy. The date and historical situation are now established for both sides within reasonable limits. There is a decided approximation toward agreement in regard to the large subjective element infused into both narrative and discourse by the evangelist himself. These are admitted results of immense practical importance, utilizable while the question of apostolicity remains still in debate. Mr. Scott sets out on this basis to expound the purpose and the theology of the Gospel, which after all is the main thing.

He has done his work well. On the whole his representation of the gap filled in by the Fourth Gospel between the undigested first-century elements and the Catholic doctrine of the second-century fathers, is a true one. His sense of the relative importance of Synoptic tradition, Ecclesiasticism, Paulinism and the Hellenistic Logos doctrine in the author's recast of Christian faith is historically done and his interpretation often illuminating. An element which one cannot but feel has been some-

what neglected, is the Jewish Wisdom doctrine, which largely anticipates Philo, and in the form of the Wisdom of Solomon influenced Paul, if not the writer of some of our earliest Synoptic sources as well, far more directly than the writings of Philo. The infusion of Hellenistic Stoicism in this form into Christian thinking is too important a factor in the Christology of the Fourth Gospel to be neglected, though of course it is felt mainly indirectly through Paul and the author of Hebrews.

Mr. Scott's value-judgment of the Fourth Gospel in the light of its historical environment at Ephesus ca. 110 A. D. is an example of that constructive service which critical biblical science has been so urgently summoned to perform in the interest of religious welfare. Without any ulterior arrière pensée of affecting the critical debate it is likely to have very real and effective weight. Whatever their professed motive, and however sincerely professed, the real reason why traditionalists cling to the theory of apostolic authorship is because of its supposed religious value. The testimony of the eye-witness gives authority. Drummond in his alleged "defence" has kept the promises to the ear and broken it to the hope. It will not be long possible to maintain the attitude of Sanday, and rejoice over an interpretation of the Gospel which makes the author an Apostle and an eye-witness, but imputes to him a conception of historicial truth that admits the interjection of the raising of Lazarus into the story of Jesus as a pia fraus, a fiction in the interest of edification! Contrast with the *value* of John on this interpretation its *value* on such an interpretation as that made by Mr. Scott on the basis of the critical theory, and the choice of the church will soon be made. The dead-lock of critics and "defenders" may continue, but the latter will soon discover as in previous encounters that their former adherents no longer care whether the defences they have fought over so long, as if the very life of the church depended on it, are held or not. It is tragic for the defenders, but it is salvation for the church. We heartily commend the work of Mr. Scott.

B. W. B.

John Calvin, the Organizer of Reformed Protestantism, 1509–1564. By Professor Williston Walker. [Heroes of the Reformation, edited by Samuel Macauley Jackson.] New York: G. P. Putnam's Sons. 1906. 456p.

[From the Review and Expositor, Jan. 1907.]

It is a fresh, able, interesting and valuable study of the great Genevese reformer. It is the fruit of years of patient study. While greatly condensed in presentation, the material is thoroughly sifted and weighed. It is really remarkable how much important information is contained in so brief a compass. Nothing that is essential in the life of the great theologian seems to have been slighted, and yet the absence of proxility and detail is notable. The great authorities have been carefully studied, and back of them all available sources also have been subjected to painstaking review. The forces and movements which made possible Calvin's career are briefly but intelligently presented.

E. C. DARGAN,
Prof. of Theology in The Southern Baptist Theological Seminary.

[From the American Historical Review, Jan. 1907.]

Professor Walker's well recognized qualifications have enabled him to make good use of his rare opportunity. A bibliographical note briefly characterizes the most important material with scholarly discrimination, and the book gives the clearest evidence of judicious use of the printed documents and the latest books and articles.

The discussions of the Institutes and Calvin's Theology bring out the essentials in Calvin's teaching with clearness and happy avoidance of technicalities. To the sound conclusion that Calvin's fundamental thought was the sovereignty of God, the author adds (pp. 416-417) the needed caution: "it is an error to describe predestination as the 'central doctrine' of Calvinism, though it became so under his successors and interpreters." Professor Walker with true insight points out that "the chief peculiarity" of Calvin's memorial to the Genevan Council on January 16, 1537, is not its regulation of private conduct, that existed before his work was begun, but this provision for an independent exercise of ecclesiastical discipline." (p. 190.)

The amount to critisize is small; there is much to praise. To say that the book is the best biography written in English is not enough. No other equally brief life has so well assimilated the vast amount of material or summed up Calvin's character and career with so much insight; and no other life of Calvin

preserves throughout so judicial a tone. It is a book whose scholarship will appeal to both the church historian and the general historical reader.

HERBERT D. FOSTER,
Prof. of History in Dartmouth College.

The Atonement in Literature and Life. By Rev. Charles Allen Dinsmore, D. D. pp. 250, 8vo. Houghton, Mifflin and Co. $1.50 net, postage .13.

This new book, by the recent rejuvenator of Dante, is a notable piece of work. About literature, it is, save for a touch of metaphysic toward the end, itself literature. In a day of embryo-doctors' theses, stuffed with information and art on all fours, smiling pages like these are a delight to the eye. The beauty and strength of phrase, the open order of matter, the steady march of thought that here meet one, betray a fine literary instinct at home in the mother tongue.

The book, moreover, is as unique in point of view as unusual in workmanship; for neither in the old, as such, nor in the new, as such, is the truth sought. Homer, Sophocles, Job, Dante, Shakespeare, portend an old and much-travelled road, with spiritual landscape all known and felt: so it may seem until a man of insight comes along and with modern instruments in his hands cuts a new path through the old territory; we then rub our eyes as new leagues of uncommon earth appear, and new reaches of sky. The involvement of the new in the old, the new truth stretching out from the old human world, this as set forth in the book before us not only compels one's interest but brings to the careful reader a constant sense of fresh discovery.

But literary style and manner of outlook are, of course, only tributary to the main purpose of the book. How may man, curious bundle of contrary possibilities that he is, get upon terms more livable with himself and with the wide world order in which he finds himself from birth to death immeshed? This is the question for which Dr. Dinsmore traverses the field of great literature to find a clearer answer. When Carlyle was told that a certain wayfarer had decided to accept the universe, "Gad, he'd better," was his grim reply. Yes, but how? There's the rub. And that is the question men have been agonizing over

since the morning of the world, and still are, and doubtless will to the end of time. That the author has banished the "ever not quite," he himself would be loath to claim. But he has set the hoary old problem out in the sunlight. With an optimism as full of sanity as of cheer, he finds the soul of goodness in the world's darkest evil, if we gird ourselves manfully to achieve it; the master strains of the singers and seers and prophets of the race gathered up and reinforced in the incomparable Life of Galilee; the deepest in us the highest also in Overruling Love, a holy antiphonal of earth and sky that lifts men through sorrow to noble and victorious life.

Before so much that is praiseworthy, adverse judgment has but little place. There is, however, a touch of Genevan metaphysic toward the close which will strike many as a thing that had better been left in the ink-horn. The kindness in God's justice is clearer now to most men than it was to their grandfathers, and language or logic to the contrary they will simply whistle down the wind. But this is only incidental. He who wishes to see this great question treated from a thoroughly interesting point of view, and in language of singular clearness and force, will do well to become acquainted with Dr. Dinsmore's work. MORGAN MILLAR.

The Work and Teachings of the Earlier Prophets. By Charles Foster Kent and Robert Seneca Smith. International Committee Y. M. C. A. 1907.

This is a series of thirteen studies, arranged for personal or Bible Class use. Each study is divided into seven portions for daily reading. The standpoint is distinctly modern, but as distinctly devotional. The work of the earliest prophets from Moses to Elisha (1), followed by that of Amos (3), Hosea (3). Isaiah (4), and Micah (1) is concluded by a study of the Prophetic Character. The Bible passages are not consecutive, but are adapted to a very logical and cumulative arrangement of topics. There are frequent quotations, questions, personal applications, references to the teachings of Christianity and summaries. One who follows carefully and thoughtfully the suggestions of the series will receive a stimulus as well as gain a systematic knowledge of the period covered.

The Political and Social Significance of the Life and Teachings of Jesus. By Jeremiah W. Jenks, Professor of Political Economy and Politics in Cornell University. International Committee Y. M. C. A. 1906.

A study book arranged like the above, in twelve studies. The Introductory material covers two studies and then are taken up Jesus' Social Mission, Individual Responsibility, Faith, Pleasure, Wealth, the Poor, Non-resistance and Social Reform, concluded by a study of Jesus the exemplar of his teaching. There is a bibliography of thirty volumes, with frequent references in the daily portions. Each seventh day is a summary, mainly by questions. The treatment is not dogmatic, and is very suggestive as well as sane. There is less Biblical criticism and more social interpretation than in the other book.

The Teaching of Jesus, Readings on the Good Life, by Professor W. W. Fenn, and *Notes for Readings on the Life of Jesus*, by Professor Edward C. Moore, of Harvard University. Harvard University Christian Association. 1906.

These are two small companion books, the former grouping passages from the Synoptics on aspects of the Good Life, the latter taking the events of Jesus' life chronologically with reference to Burton and Mathews' Studies. Each event has a paragraph of very suggestive, but very concise comments, historical exegetical and interpretive. An index of passages would be of value in the former, and a table of contents in the latter. Both are adapted to private, rather than class use and are valuable in their suggestiveness critically and homiletically.

K. O. T.

Yale Divinity Quarterly.

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THE NEW BOARD.

We take pleasure in announcing the election of the editorial staff for the new volume as follows: Theodore B. Lathrop, editor in-chief; Frank M. Patterson, associate editor; W. Irving Maurer, assistant editor; P. Eugene Mathias, alumni editor; Thomas B. Powell, business manager. We bespeak for them the support of students and alumni and extend heartiest wishes for a greater success than has yet been achieved by the QUARTERLY. With the completion of this volume, the editors have compiled an index of the first three volumes which they trust will be useful to the alumni. The present board will also have a set of these three volumes bound and deposited in the Trowbridge Library, thus putting in permanent and accessible form the files of the QUARTERLY to date.

PROF. BRASTOW'S RESIGNATION.

After twenty-two years of service in the Seminary, Professor Lewis Ormund Brastow has resigned. Although he has reached the age of retirement for University professors Professor Brastow has not lost his power as a teacher. He is still able to inspire those that come under his instruction and to convince his hearers that he is alert to the tendencies of the times. His instruction has come from his own experience, for he has held important pastorates in Vermont and has been an eminently successful

preacher. Besides many articles Professor Brastow has published two timely and thorough books upon representative preachers and the pulpit. We trust that the years of leisure from the demands of the class room, soon to begin—and God grant that they be many—will see other publications from him who has endeared himself to so many Yale Seminary men. We are glad that his counsel and wisdom will still be open to us, even though the contact of the lecture hour cease. May the years to come crown the work of the years that have passed!

AN IMPORTANT ANNOUNCEMENT.

The Alumni will be glad to know that the faculty have made arrangements whereby in the next year the Divinity School will make a decided advance. Special courses of lectures in Systematic Theology by eminent divines or scholars are one of these planned. The distinguished Professor Wobbermin of Marburg University has already been secured to deliver The Nathaniel W. Taylor Lectures on Theology.

The chair made vacant by the death of Professor Stevens will be ably filled by Assistant Professor Burton. Mr. Burton is a graduate of Carleton College, Minnesota, and after completing his college studies was for a number of years the principal of Windom Academy, Minnesota. From that position he came to Yale, entering the Divinity School. In his Junior year he was a member of the Yale Debating Team which successfully contested with Harvard. But his specialty was philosophical studies and he at once became a favorite pupil of Professor Stevens and devoted himself to the study of Philosophy and Theology, completing at the same time the regular seminary course of study, he became a member of the Graduate School with a view of re eiving the degree of Ph. D. His appointment while definitely for only one year has given great satisfaction. Instruction in the leading problems of Theology will also be given to members of the Senior Class by Prof. Porter and Prof. B. P. Bowne of Boston University.

After much careful consideration by the faculty in conjunction with a committee of the corporation, the Divinity School will make with the opening of the next Academic year what is believed to be an important advance in methods of ministerial education, and in the adaptation of pastoral training to the needs of the age. Instead of the present single course of study leading to the degree of B. D. three parallel courses will be offered pointing to the same goal. One of these will emphasize the historical aspects of Christianity and will be substantially coincident with the present course. A second will emphasize modern science, philosophy, psychology and Christian theology both in its historical and theoretical aspects. A third course will lay weight upon elementary knowledge of legal principles, sociology, Christian philanthropy and the general problems of applied Christianity. These courses may be distinguished as historical, philosophical and practical; but though thus differentiated they will have a common nucleus of instruction in the Scriptures, Biblical and Systematic

Theology, Christian History, Homiletics and Pastoral Theology. The study of Hebrew will not be required by those pursuing the Philosophical and Practical Courses but ample provision is made for the acquaintance with Old Testament Literature. A large range of electives will be offered, as at present, to those pursuing these main courses and one may choose his studies so as to derive the benefits of each, or if he prefer to specialize in one exclusively.

SEMINARY NOTES.

Rev. Robert N. Harris, a special student, has accepted a call to the Taylor Congregational Church, New Haven.

Dr. Dawson conducted a series of meetings at Dwight Hall, Feb. 3-10, which were very stimulating and fruitful.

State Secretaries H. E. Thayer of Kansas and H. W. Carter of Wisconsin visited the Seminary Jan. 28, and Chas. Harbutt of Maine on Jan. 24.

Rev. E. Talmadge Root '90 of Providence, R. I. gave the Alumni Lecture Feb. 14. His subject was, "Sex, Sociology and Salvation."

On the evening of Feb. 22, occurred the ninth annual banquet of the Divinity School in the First Methodist Church. Invitations were sent to the alumni in New Haven and it is hoped this custom will be followed in the future. The event was exceedingly enjoyable both as to the dinner provided by the ladies of the church and as to the toasts. Mr. H. E. Brown, '07, was toastmaster.

The Nathaniel W. Taylor Lectures were given during the week of March 4 by President Henry C. King of Oberlin. The subject of the series was "The Seeming Unreality of the Spiritual." They were received with much favor by large audiences.

Among those who have addressed the students at the Chapel services this term are Dr. Dawson, Prof. H. P. Beach, Prof. E. A. Steiner, Prof. Henry S. Smith, Rev. D. D. Munro and President King. Rev. H. H Proctor, '94, also spoke at a special service Feb. 4.

The scholarships for the fall term were announced as follows: 1907, Fogg, D. A. Leavitt; Allis, H. E. Brown and K. O. Thompson. 1908, Fogg, D. W. Kurtz; Allis, T. B. Lathrop and P. E. Mathias. 1909, Fogg, L. Henderson; Allis, W. I. Maurer.

The State Sunday School Association held a series of six meetings, addressed by specialists, in the Davenport Church, during January and February.

The Lyman Beecher lectures, given by Principal Forsyth of London are upon the subject, "Positive Preaching and the Modern Mind." The dates and separate topics are:

March 18. The Preacher and his Charter.
" 19. The Preacher and his Authority.
" 21. The Preacher and his Public.
" 22. The Preacher and his Age.
" 26. The Preacher and Religious Reality.
April 4. Preaching Positive and Liberal.
" 5. Preaching Positive and Modern.
" 8. The Preacher's Appeal to Modern Ethics.
" 9. The Moral Poignancy of the Cross.

A reception will be tendered Principal Forsyth April 4, in the Lowell Mason Room.

Professor Beach left New Haven Feb. 25 for his tour of the world. He went via Mexico to San Francisco where he sailed for Japan March 8. He will attend the World's Student Christian Federation Conference in Tokio, April 3-7 and the Shanghai Centennial in May. Some little time will then be spent in the Yale Mission at Chang-sha, Western China. Prof. Beach will then visit Mongolia, Korea, Southern China, Burma, Siam, India and Ceylon, where especial study of religions will be made and the beginning of a missionary museum for Yale will be gathered. Thence to Egypt, Palestine, Syria, Turkey, Italy, Germany, Paris and England. In Berlin and Paris Prof. Beach will study at the Museums and Institutes. The whole trip will take fourteen months, and will be greatly beneficial to Yale through his personal knowledge thus increased.

Officers for the Seminary Y. M. C. A. were elected recently as follows: President, Mr. P. E. Mathias, '08; Vice-President, Mr. G. D. Owen, '08; Treasurer, Mr. B. D. Rojahn, '09.

Rev. John R. Gow of the Congo Reform Association will give an address before the Seminary April 18 on "The Congo Crime and Our Responsibility," in place of the usual prayer meeting.

The Middlers' Reception will be held Friday evening, April 19.

Rev. John Oman of England gave a very excellent address before the Seminary on the afternoon of March 14 upon the subject: "Inspiration and the Higher Criticism."

ALUMNI NOTES.

1865—Rev. William E. Brooks died Dec. 26, 1906, in North Cambridge, Mass. He was a graduate of Colby College, '62, and was ordained in Clinton, Conn., in 1867. His pastorates include West Haven, Conn., Muscatine, Io., Benton Harbor, Mich., Lake View, Mich., South Paris, Me., and Warren. Conn. He was President of Tillotson Normal and Collegiate Institute, Texas, 1880-1885.

1875—Edward D. Eaton resigns North Church, St. Johnsbury, Vt., to resume the presidency of Beloit College, to take effect April 30.

1879—Professor Charles E. Garman, Professor of Philosophy and Psychology at Amherst College, died Feb. 8, 1907.

1881—William B. Hubbard Sherburn, Minn., has been called to Centerbrook, Conn.

1882—Wilbert L. Anderson, First Church, Exeter, N. H., is called to the First Church, Amherst, Mass.

1884—Charles H. Dickinson, formerly of First Church, Fargo, N. D., is called to Middlebury, Vt.

1885—Edwin S. Carr accepts call to Cherokee, Iowa.——William J. Mutch, pastor of the Howard Avenue Congregational Church for 22 years, accepts the call to the chair of Philosophy and Pedagogy in Ripon College, Wisconsin.

1892—Samuel H. Woodrow, Hope Church, Springfield, Mass., accepts call to First Church, Washington, D. C., to begin May 1.

1895—Joseph B. Kettle has organized a very successful branch work, which will soon be launched into a church.——Jenichiro Oyabe, Abuta Hokkaido, Japan, is doing excellent work in charge of a school among the Ainu.——W. H. Waggoner, Eureka, Ill., is a missionary evangelist engaged in conducting mission studies for a week or more wherever called, but especially used by the missionary boards of the Disciples of Christ, of which he is a member.

1897—Miles B. Fisher resigns Plymouth Church, Oakland, Cal., to take effect April 1.

1898—Walter Spence, Council Grove, Kansas, is called to Metropolis, Ill.

NEW BOOKS.

A Critical and Exegetical Commentary on The Book of Psalms. Vol. II.

By Charles Augustus Briggs, D.D. $3.00 net (postage 24c.)

The first volume of this important work, which is part of the "International Critical Commentary," was published in 1906 and contained an introduction to the whole work and a commentary on the first fifty psalms. The present volume contains the commentary on the remaining one hundred psalms.

Of the first volume *The Outlook* said: "Christian scholarship seems here to have reached the highest level yet attained in the study of the book which stands next in importance to the Gospels."

To be published shortly.

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